January-February 1955

Church and Campus

NEW CHAPEL NOW UNDER CONSTRUCTION AT DILLARD UNIVERSITY, NEW ORLEANS, ONE OF METHODISM'S COLLEGES FOR NEGROES

COVER PICTURES: THE BEAUTIFUL SPIRE OF BENNETT COLLEGE'S ANNIE MERNER PFEIFFER CHAPEL IS SEEN THROUGH A WINDOW OF THE STUDENT ACTIVITY BUILDING (PHOTO BY JIM NABORS). THE LINE DRAWINGS ARE SYMBOLS OF THE ARTS AND SCIENCES

Volume 45 No. 3

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MISS PAULINE DIXON OF BURLINGTON, N.C., IN HER ROOM AT BENNETT COLLEGE, PAUSES FROM STUDY TO PONDER AN IDEA

what is RACE RELATIONS *Sunday?*

THE Methodist *Discipline* for 1952 provides that "Race Relations Sunday shall be observed in every local church on the second Sunday in February of each year." (*Paragraph 233, Sec. 3*)

This statement places Race Relations Sunday among the few special days which the *Discipline* emphasizes for annual observance. The real importance of the day, however, goes back to the history and spirit behind this official statement.

In an age like the present, it will be profitable to ask anew: "What is Race Relations Sunday?"

These words—"an age like the present"—are not stated idly. For the year 1954 is particularly important in the history of race relations in America. Above all else, it will be remembered as the year when the Supreme Court of this land pronounced a decision which will reach far into the future decades of our life. Whatever one's views regarding the decision, no one can doubt a new era of thinking and planning began on May 17, 1954. Some of this thinking and planning could hardly qualify as Christian. Nevertheless, we have before us a year when the minds of Americans are definitely centered on Negro education.

In the second place, it is obvious our past failures in communication have made it increasingly important that we learn to understand people of different races. On the international level this is so crucial as to literally mean life or death. It is no less so in any specific corner of the world.

1. What is the purpose of Race Relations Sunday?

1) The creation of better relations among all races;

TOP, THE CLOTHING CLINIC AT BENNETT COLLEGE, GREENSBORO, NORTH CAROLINA, HELPS NON-HOME ECONOMICS MAJORS IN MATTERS OF WARDROBE AND GROOMING PROBLEMS: CENTER, BENNETT STUDENTS DESIGNING MILLINERY: BOTTOM, FOUNDERS' DAY PROCESSION INTO THE BEAUTIFUL CHAPEL AT BENNETT

2) Informing Methodists of the needs of Negro schools.

2. How is Race Relations Sunday observed?

The *Discipline* provides that: "An offering shall be received for the benefit of the Negro schools related to the General Board of Education. . . ." Sometimes, in addition, churches and conferences put a Race Relations offering figure in the annual budget.

3. What is the historical root of Race Relations Sunday?

Since 1866, the Church has met the needs of Negro education in an organized and effective manner. This finally resulted in the observance of Lincoln Sunday. Since unification, the second Sunday in February has been known as Race Relations Sunday.

4. What is the outreach of Race Relations Sunday?

This is difficult to answer briefly. In a word, this observance touches every Methodist annual conference and every Negro college. The total offering has grown from $27,000 the first year after unification to almost $270,000 in 1953-54.

5. How is Race Relations Sunday promoted?

First each annual conference agrees to designate a part or all of its Race Relations offering to a specific Negro college. Then explanatory literature is sent, both from the General Board of Education and the college. The funds received on Race Relations Sunday are sent by the conference treasurers to the treasurer of the General Board of Education. The amounts are recorded and remitted to the colleges for which they are designated.

6. How effective is Race Relations Sunday observance?

Effectiveness can be measured in two ways, one very concrete and the other much more elusive. The obvious increase in Race Relations offerings is a good measure of effectiveness on several levels. Not so obvious is the tremendous good will and understanding which are behind

ADULTS, TOO, TAKE ADVANTAGE OF EDUCATIONAL OPPORTUNITIES OFFERED BY METHODIST COLLEGES. GIRL AND MOTHER ENROLLED AT BENNETT APPEAR BEFORE PFEIFFER CHAPEL TOWER

the day. Members of churches visit these colleges; pastors serve on trustee boards; bishops sit in basic planning meetings; college presidents and choirs visit hundreds of churches. This is active and effective understanding between American racial groups.

What is the end-product of all this activity? The only final justification for education of any sort is the kind of human personality which it produces.

Race Relations Sunday begins a series of Christian acts. Planning together and sharing of gifts are translated into employment of qualified teachers, improvement of facilities and scholarships for students. From this process comes the type of alumni in which the Church can justifiably take pride.

Photos by Jim Nabors

by William F. McDERMOTT

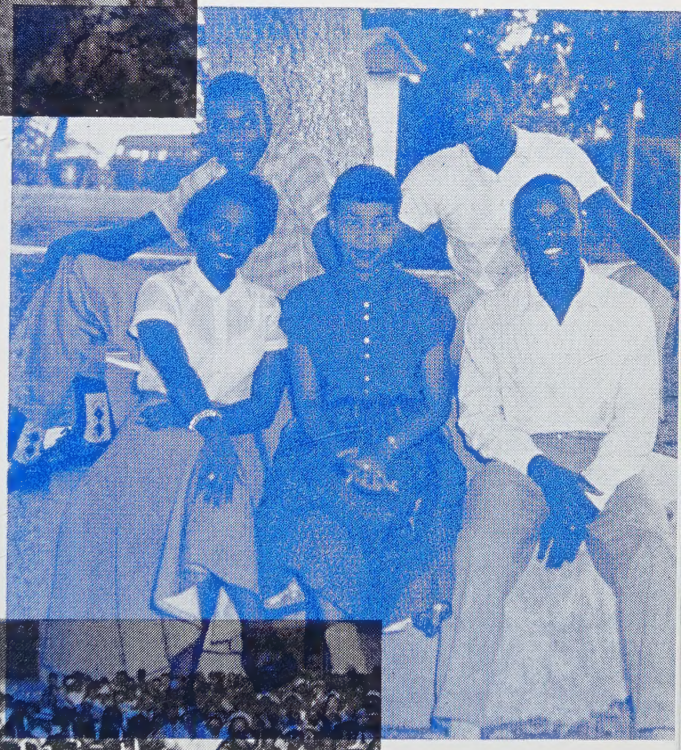
campus on a HILLTOP

A BROAD, new superhighway threads its way through the heart of Austin, Texas. Bordering it, within sight of the stately capitol building, are the campuses of two monumental educational institutions—the University of Texas and Huston-Tillotson College. The one has 16,000 students, the other 700.

You might think of one as a giant, the other a pygmy—but that would be a delusion. Both are great as educational institutions, pioneering a new way in this rapidly changing age when Negroes at last are to be recognized as first-class citizens, and the shadow of segregation no longer will fall across the nation.

The University of Texas has let down the bars of its graduate schools to Negroes seeking to be doctors, lawyers, teachers, engineers and technicians—and the student body has voted by an impressive majority to open wide the doors to the colored. Faculty members in their respective fields collaborate as equals.

In this situation, Huston-Tillotson shows its greatness, past and present. The roots of Samuel Huston College, founded by The Methodist Church, and Tillotson College, established by the Congregationalists, go deep into the past. Each school through the years has produced Negro leaders for many fields of service. Merger of the two was completed in 1952. From the two schools made into



TOP, LEFT, DR. MATTHEW S. DAVAGE, PRESIDENT OF HUSTON-TILLOTSON COLLEGE, CONFERS WITH DR. JOHN O. GROSS, LEFT, EXECUTIVE SECRETARY OF THE DIVISION OF EDUCATIONAL INSTITUTIONS AND DR. PHILIP M. WIDENHOUSE, GENERAL SECRETARY OF THE BOARD OF HOME MISSIONS OF THE CONGREGATIONAL CHRISTIAN CHURCHES AT TRUSTEE MEETING. ABOVE, ADMINISTRATION BUILDING IN FOREGROUND, GIRLS DORMITORY IN THE BACKGROUND: RIGHT, THESE FRESHMEN REPRESENT THE STATES OF NEW YORK, NEW JERSEY, CALIFORNIA, TEXAS, AND DISTRICT OF COLUMBIA; BELOW, FIRST COMMENCEMENT EXERCISES OF MERGED COLLEGE AT AUSTIN, TEXAS

one have come many notable "firsts" in Negro scholarship at the University of Texas.

The first Negro applicant at the University was a graduate *magna cum laude* of Samuel Huston College; he received his M.A. in genetics; the second won his Master's in special education—he, too, was from the same college. The first Negro to graduate from the University of Texas law school was an honor graduate of Methodism's old-time Negro college.

The roll of merit continues. The first Negro to win a Ph.D. from the University was a Huston-Tillotson graduate—he also was elected to two national honor societies while pursuing his studies at the state university, and won a Dupont scholarship for the high quality of his research in chemistry. The first Negro to graduate from the University medical school was a Samuel Huston *cum laude* graduate, while the first Negro to win a postgraduate degree from the medical branch of the University as a laboratory technician was a woman who took her A.B. at the same school. The first Negro to graduate in the field of Social Service at the University with an M.A. degree was a *cum laude* graduate of Congregationalism's erstwhile Tillotson College.

Pilot of the new and greater institution formed by the merger—Congregationalism and Methodism uniting in the support of Huston-Tillotson College—is a veteran Negro educator, probably the greatest of the colored race during the last half century. He is seventy-five-year-old Dr. Matthew S. Davage, who previously served as president of three of our twelve Negro colleges, one of which—Clark College—he practically built. In addition, four presidents of Methodist Negro colleges have been students under him. He "retired" at seventy-two, only to be drafted into his greatest job—setting Huston-Tillotson on its way.

Dr. Davage, who drives ahead with the energy and vision of a man of forty, has already begun to see the fruits of his handiwork. On a high hill of one of the old campuses, majestically overlooking the broad new highway, the capitol, the skyscraper business district of Austin, and the great sweep of the University of Texas just four blocks away, stands a magnificent new science building worth $750,000. Student labor, however, cut the cost way down. It has facilities and equipment to win the unstinted praise of the University of Texas science authorities; it is designed to take care of laboratory and instruction needs of a college of 1,000 to 1,500 students.

In the general blueprint President Davage has laid out a new chapel, library, student union and dining hall, two dormitories, gymnasium and administration building—in fact, a spanking new educational plant worthy of the sacrifices and dreams of the founders and builders of the old colleges. He figures he has the right to appeal for the resources to make such a campus possible—the record of the past is the justification for the future. Monumental leadership over decades warrants a monumental institution today to bring forth monumental achievements in education for decades ahead.

Dr. Davage is a Methodist, but his praise for Congregational collaborators in the united venture is unstinted. Methodism is strong in Texas, he points out, so its people can feel a personal nearness to its Negro colleges there—Wiley College is also in Texas; but the strength of Congregationalism is in the North, and its service therefore is at a distance. Nonetheless, because of its historic passion for human freedom and equality, the denomination has given unfailing loyalty to its Negro education project in the Texas capital.

When I visited Huston-Tillotson College, and climbed the hill overlooking the sweep of a large and beautiful city, I felt almost as if I were on the Acropolis overlooking Athens. Here was education towering over and keeping watch on the marts of trade and the beehives of homes. It was as if the college—and the university, too, so close by—were saying: "Come our way, we will lead you into greater progress and happiness than you have known."

In talking to faculty members—many of whom are nationally famous for their scholastic achievements and writings—and students, I gained the same impression: Here was Christian education in action. It means not only the acquirement of knowledge but also of ideals, enlightened morality, and service to the Kingdom of Christ. It might be added here that Huston-Tillotson College is frequently the host to religious gatherings, such as Pastors' Supply School in summer, youth assemblies, Methodist youth conferences and rallies, the School of Missions of the Woman's Society of Christian Service, and intercollegiate religious meetings. A strong Christian emphasis is placed on regular college activities.

I asked Dr. Davage for a look at the future.

"Every good Negro college will be needed all the more as conditions change," he said, "but its future will be determined by its attitude. If any college seeks only survival, it will die; if it seeks service, it will live. The contributions made to society by our Methodist Negro colleges have more than justified their existence; they can and will continue, I am sure, to operate on the same basis.

"Our colleges and universities, both white and Negro, will pioneer the way to desegregation, demonstrating how intelligence and good will can combine to make it a harmonious process. The law can compel actions, but it cannot compel emotions; churches and colleges can unite in an enlightened, Christian demonstration of the true brotherhood of man, under the fatherhood of God, which knows no racial divisiveness."

As to Negro colleges, their policies always have been "desegregated"—their charters from founding days have provided for no barring of students by reason of race or religion. Dr. Davage expects many white students to enroll in them because of geographical nearness to homes, special educational advantages, or desire to serve the cause of good race relations. However, the Negro colleges will continue to draw the majority of their students from their own people because of tradition, sentiment, desire to mingle with those of their own race, or the conviction that the colleges are best suited to provide the education they want—and at least expense. But the name "Negro" will be dropped from any college appellation, because it implies self-imposed segregation.

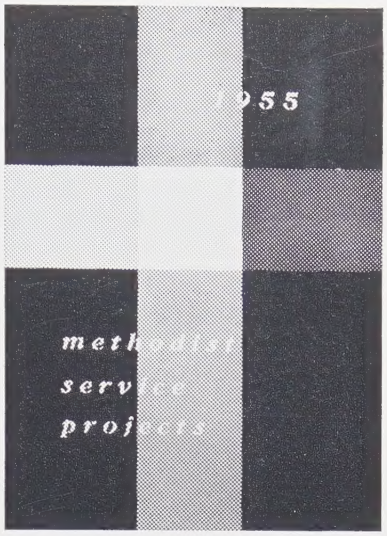
Huston-Tillotson foresees that some students who might attend it under segregation will be drawn to heretofore exclusively white schools, like the University of Texas, because of more elaborate equipment or facilities. It welcomes that, because it believes all Negro colleges henceforth must substitute scholarship, opportunities for education and service, for race appeal in the enlistment of new students.

Dr. Davage believes a new era of education is at hand for the Negro as educational facilities are expanded, giving him complete equality with his white brother in all fields of learning. Present Negro colleges will have a new role in the fraternity of Methodist schools, with no distinction or separatism because of race, and with merit, scholarship, and adequate educational provisions the bases of operation and advancement.

"I'd like to live another quarter century to see the flowering of interracial understanding and cooperation in the new social order," the genial president of Huston-Tillotson College told me. "It would be the thrill of a lifetime."

I'd like to be around to see if Dr. Davage, with his vitality, vision and gracious spirit, does round out a century of living. If he does, his eyes will be looking ahead; he will still be trusting God and moving forward.

THE NEW AND ENTHUSIASTIC INTEREST IN THE ARTS AS A PART OF THE COLLEGE CURRICULUM IS REFLECTED IN MOUNT UNION COLLEGE'S (ALLIANCE, OHIO) NEWLY DEDICATED RODMAN PLAYHOUSE AND CRANDALL ART STUDIOS, WHICH OVERLOOKS A CAMPUS LAKE. THE PLAYHOUSE IS FULLY EQUIPPED FOR EDUCATIONAL PURPOSES AS WELL AS THEATER PRODUCTIONS. THE ART STUDIOS HAS LABORATORY, CLASSROOMS AND FULLY EQUIPPED EXHIBIT SPACE. THE DEDICATION OF THE NEW BUILDING COINCIDED WITH THE INAUGURATION OF CARL BRACY, NEW PRESIDENT OF THE COLLEGE



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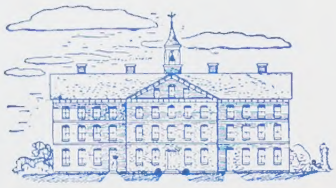
—information on Methodist student loan and scholarship funds

—a bibliography of resource material on Christian vocation

—and a listing of the personnel officers of The Methodist Church

Order from Interboard Committee on Christian Bocations, Box 871, Nashville, Tenn. 10 cents.



COKESBURY COLLEGE, ABINGDON, MARYLAND, THE FIRST ATTEMPT BY AMERICAN METHODISTS TO SET UP A COLLEGE, IS THE SYMBOL OF OUR CONCERN FOR HIGHER EDUCATION

CHRISTIAN *education*

by John O. GROSS

Executive secretary

Division of Educational Institutions

Methodist Board of Education

THE CLIMATE of much of the world is being set by world leaders against the advance of Christian culture. Over the press club in the East Zone of Berlin is a large sign, "Marxism is almighty because it is right." In every country where communism dominates, the whole weight of the state is set to exterminate Christianity. But in spite of these opposing forces, Christianity is holding on.

In so-called Christian America, the Church is discovering anew that her foes may be found in her own household. Secularism has all but become the prevailing atmosphere in our country. Professor Georgia Harkness calls it "the modern rival of the Christian faith," and contends that our age is the most secular one since Constantine in the fourth century proclaimed Christianity the official religion of the Roman Empire.

This change in atmosphere has come because we have made material interests dominant. Through the continuous emphasis upon material values and physical developments, our people have grown insensitive to what is not seen or felt. Interest centers about the external, the material, the tangible, and the seen.

This charge is made in spite of the fact that, roughly speaking, there are 87,500,000 Americans reported to be affiliated with some branch of the Christian Church, and opinion polls show they accept the basic beliefs of the Christian Church. Yet, when asked, "How relevant is religion in important areas of our daily life?" we must say that despite our acknowledgments, religious motives do not prevail. This policy is illustrated in the case of Joseph P. Ryan, president of the International Longshoremen's Association. Mr. Ryan is a Catholic and a trustee of the Guardian Angel Church in New York City. His pastor is also the port chaplain of New York. According to the press, the priest recently expressed his conception of the relation of religion to life in these words: "He (Mr. Ryan) keeps his hands off the spiritual things of my church, and I keep my hands out of his business."

Secularism produces what Sir Richard Livingstone calls the pleasant vices, "money and sex." Money, he says, has always been a besetting temptation, but it has never been more powerful in life than at present. As for sex, it is a symptom of the absence or decay of clear convictions. Whenever sex has an excessive place in life and literature, it is an indication the people do not have a clear philosophy of life.

The lack of a constructive philosophy of life may be caused by our educational programs. Our school system is not a projection of the older system founded by our forebears but something new. The story of its development shows culture is responsive to education and any way of life can be shifted by educational philosophers.

Education, God's greatest gift for the develop-

in a MATERIALISTIC *culture*

ment of man, has been taken over by secularism. Increasingly, educational institutions exist to fill the maws of our expanding technocracy. It promises rewards in the form of high salaries to those who qualify. In spite of the declarations made by industrial leaders concerning the value of a broad liberal education, their representatives who hire make it clear to the schools that they want specialists—engineers, chemists, and the like. The *Saturday Review of Literature* (Nov. 21, 1953) reports that our traditional culture is being replaced by one which emphasizes conformity. Men with strong personal convictions and high intelligence are no longer assets. This, the *Saturday Review* says, is made apparent by the fact many $20,000-$100,000-a-year jobs in business, sales, sports, and radio are held by individuals who have I.Q.'s of less than 90. Education now, the survey concludes, is no longer greatly concerned about drawing out personal talents and capacities, but in fitting the person into the group.

Can the Church be interested in this sort of education? Is an educational philosophy that centers worth in material values and has no absolute standards, but makes all things relative, congenial to the building of a Christian culture? The damage being done by relativistic philosophy of education is reflected by Ann Roe's study, *Making of a Scientist.* Of the sixty leading scientists—physicists, biologists, and sociologists—only three found religion to be vital and motivating.

When we frankly face the present situation in America, we envy the jayhawk, a mythical bird that always flies backward because he would rather see where he has been than to look where he is going. The saga of education in the United States during the nineteenth century is part of a movement described by the late William Allen White as the effort to establish a way of life that never before had risen above the plow of pioneers. It was centered about an aim: "the set purpose to train men in a particular way." The "particular way" was the Christian way and through it our present culture received whatever Christian ideals it has.

The pioneer's college was without question a liberal institution. Matthew Simpson, president of Indiana Asbury University (now DePauw), set forth in his inaugural address in 1837 the following goals for higher education: (1) to store the mind with general knowledge; (2) to develop the capacity for thorough investigation; (3) to give ability to communicate information; (4) to create a desire to improve the condition of mankind. The pioneer college sought to give skill in the use of basic tools such as words, ability to write, to speak, and to listen. The disciplines it enforced had for their goal the developing of the gifts and faculties essential for making a full human being.

Obviously there is a close connection between education and culture. In fact, it is so close, Dr. Robert Hutchins once said any educational institution courageous enough to take a position contrary to existing American ideology and suffer the consequences could over a period of time change the character of our civilization. What has happened to America's culture during the past fifty years is largely the result of the philosophy of education expounded and propagated by the late John Dewey.

Some of Dewey's more aggressive followers have

(*Continued on page 14*)

RALPH BUNCHE

year of JUBILEE in the fight against prejudice

by Woodrow A. GEIER

THE year 1904 was a good year. Born in that year were Ralph Johnson Bunche and Bethune-Cookman College. Both were destined for a hard struggle against racial prejudice, and both were marked for leadership.

So it was appropriate that after fifty years the man and the college should meet, should take stock of the rough road over which they had traveled, and should encourage each other concerning the road ahead.

The meeting was at the Golden Anniversary Celebration of Bethune-Cookman College last spring, when Dr. Bunche stepped out of his role as director of the Department of Trusteeship for the United Nations and spoke as an ordinary citizen about the fight against prejudice among us, about the gains that have been made, and about the brotherhood that is to be.

Dr. Bunche, educator and Nobel Peace Prize winner, was keynote speaker for the celebration which brought to the school outstanding leaders in religion, education, and civic life from Florida and the nation. He reviewed his own experience as a Negro in American society, telling how he had faced discrimination time and again.

He spoke without bitterness about a country that had been "extremely good" to him. The American concept of democracy, he said, is the finest ever devised for men who love freedom. "From the beginning this experiment was revolutionary throughout the world; for it gave the individual person a new role, a new dignity, a new hope. This historic process of democracy is still continuing; it is the basis of American leadership in the world today. The success of this leadership of the free peoples of the world will determine the future of our world. We must practice democracy at home."

He likes the American heritage so much, Dr. Bunche said, that he wishes to see the rich promise of our country's democracy enjoyed in full by every citizen—the same chance for every American: "As a Negro my requirements of this society are simple. I ask no special consideration. I just want to be an American—not a Negro American, not a colored American—just a plain American, nothing more, nothing less. I couldn't respect any Negro who asks for less."

Every Negro should learn, so long as any Negro in this society is handicapped because of his race, that the problem of racial prejudice is still unsolved.

Bethune-Cookman College, Dr. Bunche recalled, grew out of the yearning for justice and the bitter poverty of Negroes of the deep South. The school was started on the dumping grounds of Daytona Beach, when Mary McLeod Bethune went from house to house begging for food, clothing, and money to educate Negro children. She began with cash assets of

MRS. SHIRLEY DERRICOTE, INSTRUCTOR IN VISUAL EDUCATION, EXPLAINS SOUND MOVIE PROJECTION, BETHUNE-COOKMAN COLLEGE

$1.50. Today this Methodist church-related college enrolls nearly a thousand students from more than half the states in the Union and from a half dozen foreign countries. Mrs. Bethune's efforts, now continued under the administration of President Richard V. Moore, have gained for many Negroes a new place of respect and dignity in American society.

Dr. Bunche then related some of his experiences with racial intolerance and bigotry. As a young Negro growing up in Detroit, he found himself with anti-Italian prejudice; for in that industrial city the prejudice before World War I was against southern Europeans. "I didn't rid myself of this prejudice until I was in college," Dr. Bunche said.

Once as a small boy he was chased out of the pubic park in Knoxville, Tennessee, because he was a Negro. Later, living in Albuquerque, New Mexico, he ran into prejudice against Mexicans. Then in Los Angeles, he met discrimination against the Japanese.

As a high-school student, he remembered that his principal said to him one day, "Ralph, I have never thought of you as a Negro." Then Ralph Bunche's grandmother, a deeply Christian person, carefully explained to him the unintended insult implied in the principal's words. "She taught me what it means to be proud of one's origin, culture, and race."

Once Ralph Bunche found himself playing on the same basketball squad with a boy from New Orleans. The boy protested to the coach that he did not want to play with a Negro. The coach suggested that he turn in his suit, but the boy wanted to play ball more than he wanted to keep his prejudice. He and Ralph Bunche became lifelong friends.

When Ralph Bunche went to Harvard to study, he was given part-time work in a bookstore. The manager was nearsighted and did not realize Bunche was a Negro. When his wife brought this fact to his attention, the manager asked if he was a Negro. The manager told Bunche frankly that he would never have hired him if he had known Bunche was a Negro. But finding it out was not bad for his business. He was now ready to hire any qualified Negro student.

When Dr. Bunche came to live in Washington he had difficulty combatting race prejudice. There he saw "prejudice as a disease."

As an educator, diplomat, and statesman, Dr. Bunche has represented his nation all over the world. In addition to his college work at the University of California, Harvard, and Northwestern, he studied at the London School of

Economics and the University of Capetown, South Africa. He did social science research in Europe, East and South Africa, Malaya, Indonesia, and the United States. His diplomatic assignments have included work for the Department of State at Dumbarton Oaks, San Francisco (with the UN), and at numerous conferences and assemblies of the United Nations. He became top-ranking director of the UN's Division of Trusteeship in 1948, and he was awarded the Nobel Peace Prize in 1950 for distinguished work as a UN mediator in Palestine. He has found racial prejudice everywhere, but the prejudice of his own countrymen has been most saddening to him.

Even now in diplomatic circles, Dr. Bunche sometimes hears an American or Britisher use the expression, "There's a nigger in the woodpile." He says a good way to close the conversation is to ask, "Pardon me, but whom did you say was in the woodpile?"

A stock question on planes and trains and at various gatherings, he says, is "How does it feel to be a Negro?"

His reply: "I dislike and resent discrimination, segregation, and humiliation in any form, and as a Negro I have experienced all of these. But on the whole, I find that it feels very good to be a Negro because the Negro knows positively that he is right. Logic and justice and decency are altogether on his side."

A more important question, Dr. Bunche said, is "How does it feel to have the Negro problem and the Jewish problem and the Indian, Mexican, and Oriental problem on one's mind and conscience? How must it feel to know that logic, justice, and decency are against you? How does it feel to be self-conscious about wrongs to one's fellow men and fellow citizens and to know that all the world is raising eyebrows about you?"

It is impossible to calculate, he said, the costs of such attitudes to our nation and our world. These are the enemies of our national life that play into the hands of the communists. But our hope is that Americans are a people with a conscience.

"We know these prejudices are wrong. They sap our moral strength—they are more burdensome than taxes. We must demonstrate that our people and the peoples of the world can live together by the sheer force of a great and compelling idea—democracy. We are on the right road. We have been making remarkable progress, especially in the past decade. Is there any truer Americanism than brotherhood?"

With this question, Ralph Bunche as a private citizen took stock of the progress Americans have made in the defeat of racial discrimination. With this question, 3,000 persons in the non-segregated Florida audience stood and cheered. They knew that 1954 had also been a good year toward the achievement of the American dream—and Ralph Johnson Bunche and Bethune-Cookman College had done their share to combat an abominable evil.

Christian Education

(*Continued from page 11*)

charged the Church off as a maker of culture. They would let religion shift for itself and go on to unashamed humanism. In order to conserve some of the cultural deposits made by religious faith, they would make democracy a religion. For God, then, they would substitute the state.

At this point the Church must get belligerent. The Church knows when God is left out of education, civilization cannot be held together. Before the rise of a dictator, faith in God must be destroyed. Those who teach in our institutions and demand freedom to deny the existence of God might well follow their conclusions to the end. When God is rejected, some substitute is inevitable. For God the Nazis substituted the superrace and the communists a materialistic superclass.

The Christian Church would fail America at a point where it is most sorely needed if she should surrender her educational institutions. These stand to affirm that God must be kept in the educational process. The Church must also hold up the arms of Christian teachers in tax-supported institutions who courageously witness for their faith in private life and public utterances. Education without reference to God virtually assumes God is irrelevant to life.

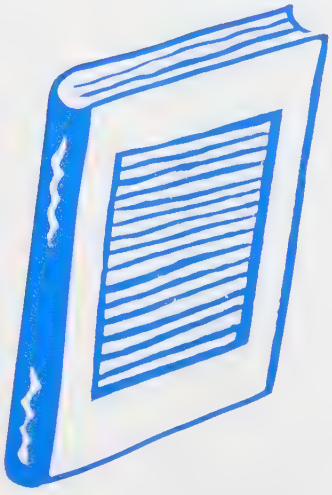
Education as a means of transmitting Christian culture began when Jesus called his twelve disciples. They saw in him the incarnation of Christian culture. From him they heard the philosophy that must undergird it. They gradually acquired personal convictions about its power to mold social behavior and then sure of its ability to meet mankind's deepest need, they went out to live dangerously for it.

The pattern has not altered. For Christ to transform culture in our day, leaders are needed. These, like his first disciples, must be men of character, humility, moral stature, universal sympathy, friendship, and love. It has not yet been made clear to our educational leaders how much is required to produce this sort of humanity. The Church does have the resources in its educational institutions once there is high commitment to Christ's cause to meet the leadership needs of this century.

CHRISTIAN *faith and higher education*

NELS F. S. FERRE

reviewed by
Myron F. WICKE



THIS is the most recent work of prolific Nels F. S. Ferré, professor of Philosophical Theology at the Vanderbilt University School of Religion, and one of the most stimulating which has come from his pen. The book brings into sharp focus the religious implications of the entire educational enterprise.

Few chapters in modern educational theory are as provocative as several in *Christian Faith and Higher Education*. Among these which merit and may require several readings are "God as Educator," "Learning from God," "Community and Communication," and "Human Nature and Education."

The closing chapter entitled "The University and the World" is a ringing challenge to the university to accept its responsibility as "the mind of the world" and also as "the intellectual conscience of the Church." The book has much to say of a specific nature regarding the purposes and place of the Christian college.

The tone of the book is readily characterized in the following quotations:

Whether in history, literature, or the development of science, the truth of our total heritage can be taught with considered care only by those who have lived deeply, who have great, open spirits, and who have also the ability to take pains.

For the discriminating appropriation of the past, and for the discovering of the conditions for creativity, *therefore,* we recommend *both memorization and meditation—not apart, but together; and we recommend that, however late in life, teachers themselves start by slowing down in the rat race of so-called education in order to know, and to impart with all possible definiteness, some things that are capable of concrete memorization and repeated use, in order to live quietly and concernedly until they themselves are touched by springs of creativity.*

God does not teach by code and creed; He does, of course, make possible such summarizing pointers to truth as these are. God teaches rather by life, by chance for indirect learning, by making necessary nearly unconscious appropriation, by concrete confrontation with problems and the need to know the conditions for their solution.

Education must lead to decision, commitment, conversion, acceptance of responsibility, the entering into concern for the common good. But such education must be relaxed and rested within the gratitude and adoration of worship; decision and growth need to be nourished by worship and strengthened by work.

The crisis of the university is the crisis of the world; no university can escape being adversely affected by unstable cultural patterns and unpredictable political conditions. The crisis of the world, on the other hand, is in a large measure attributable to the crisis in higher education. The world's confusion and disintegration owe much to the lack of effective steering to use the language of cybernetics—and to the lack of dynamic leadership on the part of the universities. Is the university, then, to be construed as the world's keeper? No, but it should be the world's mind. The mind, moreover, is no piece by and for itself; the mind is the clarifying function in and for the organism as a whole, with respect to all its experience and relationship. Similarly the university should serve as the clarifying function for the world.

While the modern Christian can often give for the relief of the saints, he finds it difficult

to entertain the STRANGER

by Woodrow A. GEIER

THE Apostle Paul urged the Christians at Rome to contribute to the needs of the saints and to practice hospitality. While the modern Christian can often give for the relief of the saints, he finds it very difficult to entertain the stranger. He may envy the early Christians who had the honor of being thrown to the wild beasts for their faith; for his lot is to wrestle with distractions—heavy traffic, the telephone, TV, committee meetings, broken-down electrical gadgets, and many other devils never mentioned in the Scriptures. How *get time* to be hospitable?

Nevertheless the opportunities and the joys of practicing Christian hospitality remain. Every year America is host to thousands of students from abroad, so that some local churches and colleges are doing exceedingly well in creating good relationships across racial and national barriers. Methodist churches in the city of Syracuse, New York, for example, carry on an excellent cooperative ministry to foreign students.

Recently, during the Crusade Scholars Orientation Program at American University in Washington, I asked the Rev. Arthur Hopkinson, Jr., chaplain at Syracuse University, to tell me what the local churches and his university had learned about how to make foreign students feel at home. The ideas he mentioned may be suggestive to any local church which has students in its midst—and especially helpful to churches fortunate enough to have relationships with Crusade Scholars or other foreign students.

Last school year Syracuse had enrolled thirteen Crusade Scholars in addition to other foreign students. Mr. and Mrs. Hopkinson carried main responsibility for the school's ministry to these students.

The various churches, Mr. Hopkinson said, "adopt" the foreign scholars, so from the beginning of school they are considered members of the church fellowship. Each church works with the university through the student secretary of the Woman's Society of Christian Service, and each church is made to feel responsible for the individual student. The student secretaries and pastors meet periodically with Mr. and Mrs. Hopkinson to discuss problems that arise.

Faculty members of the university and the church people are discouraged from pampering the foreign students, but they are encouraged to deal with them as mature individuals. Open house is held frequently throughout the year, and students are free to visit in the home of the chaplain.

In the local churches, the foreign students are

brought into the groups that will interest them. Church suppers, family nights, and men's club meetings give young and old opportunities to hear about church work overseas, and the personal witness of one Christian from abroad will do more to increase interest in Christian education and missions than anything else.

When a church wants to invite a foreign student to speak, the pastor arranges the engagement through Mr. Hopkinson. Arrangements are made in writing. In this way the individual and the church are protected from failure to meet commitments.

Opportunities are provided for church families to entertain the students in their houses, and members of the congregation (including the children) are encouraged to write letters to the families of the foreign students. This letter writing, said Mr. Hopkinson, does much to strengthen understanding with Christians abroad.

The churches in the Syracuse area make special efforts to provide opportunities for foreign students to visit in Christian homes during Christmas, Thanksgiving, Easter, and other holidays. Students are also helped to visit historic Christian and national shrines during such seasons. On a second or third visit to a home the foreign student is often asked to prepare one of his or her national dishes for the meal.

Mr. Hopkinson suggests for churches having responsibility for foreign students:

1. When you invite them to your parish, be sure they are not patronized as guests. Let them be treated as fellow Christians. Don't ask embarrassing political questions if they are reticent to answer.
2. Be sure that transportation is provided to and from your church. This will shorten the time the students are away from their campuses, and it will give church members opportunity to get acquainted with them.
3. Remember the foreign students have language difficulties. Speak slowly. If you have them speak at your morning worship service, try to have an amplification system in use; for most foreign students have soft voices.
4. Work through the college to insure that their outside engagements will not interfere with their studies. Make all arrangements in writing. Telephone conversations may be confusing to them.
5. Do not allow your church to present foreign students with large personal gifts. If they perform a service for your congregation, be sure their expenses are paid. Small tokens of appreciation may be given, but large gifts for their work should be made through the Board of Missions.
6. Provide opportunities for the students to visit in church homes where there are children.

ANNUALLY THE BOARD OF EDUCATION AND THE BOARD OF MISSIONS OF THE METHODIST CHURCH CONDUCT THE CRUSADE SCHOLARS ORIENTATION PROGRAM AT AMERICAN UNIVERSITY, WASHINGTON, D. C., WHERE THE FOREIGN STUDENTS ARE GIVEN INTRODUCTORY COURSES IN AMERICAN LANGUAGE AND CULTURE BEFORE THEY TAKE UP THEIR STUDIES. THE PROGRAM IS UNDER THE LEADERSHIP OF MRS. FLORENCE H. COX, DIRECTOR OF CRUSADE SCHOLARSHIPS, AND DR. MYRON F. WICKE, ASSOCIATE DIRECTOR, DIVISION OF EDUCATIONAL INSTITUTION'S SECTION OF SECONDARY AND HIGHER EDUCATION. WEEK OF DEDICATION OFFERINGS (FEBRUARY 20-27 THIS YEAR) SUPPORT THE CRUSADE SCHOLARSHIPS WHICH IN THE PAST DECADE HAVE BROUGHT NEARLY 1,000 OF THE CHURCH'S OUTSTANDING YOUNG LEADERS FROM ABROAD TO STUDY IN AMERICAN COLLEGES AND UNIVERSITIES. SHOWN ON THESE PAGES ARE SCENES AT THE ORIENTATION PROGRAM FOR THE SCHOOL YEAR 1954-55. AT RIGHT MRS. FLORENCE H. COX PASSES THE PLATTER TO MEE CHEE WU OF MALAYA. MISS WU IS A STUDENT

At Our Methodist Colleges

Feature

■ Separate decisions to enter the Methodist ministry have reunited two young men after fourteen years' separation: Donald Porterfield and Robert Staup.

Now freshmen at Allegheny College, the two met in a homiletics class offered last fall as a service to a dozen or more students serving pastorates in the Meadville, Pennsylvania, area. Both Don and Bob are serving small charges—two churches each—only eight to ten miles apart in the Meadville District of the Erie Conference. Bob's present appointment is to the Towneville charge, while Don is pastor of the Riceville charge.

Donald Porterfield and Robert Staup were friends in high school. Their wives were friends and had previously introduced the boys. Both fellows worked in the same Westinghouse plant. Then each went to war: Don to the Navy for three years; Bob to the Army for four years. Their decisions to enter the ministry followed their discharge from service by a few years.

Don (an expert tool and die maker) and Mrs. Porterfield now have five children. The Staups have one child.

After spending their high-school days together, double-dating, and working together, Don and Bob are at Allegheny College renewing their friendship, enjoying the fellowship of study, and the brotherhood of the Christian ministry.

ROBERT STAUP, LEFT, PASTOR OF THE TOWNEVILLE CHARGE AND DONALD PORTERFIELD, RIGHT, PASTOR OF THE RICEVILLE CHARGE MEET WITH CHAPLAIN HERBERT PICHT OF ALLEGHENY COLLEGE, MEADVILLE, PENNSYLVANIA. THESE STUDENT PASTORS MET IN HOMILETICS CLASS ONLY TO DISCOVER THAT THEY HAD BEEN HIGH SCHOOL CHUMS. BOTH SERVED IN SECULAR VOCATIONS BEFORE DECIDING FOR THE PASTORAL MINISTRY

■ Ohio Northern University's College of Engineering fully accredited by highest authority in enginering education, Engineering Council for Professional Development. Accreditation covers entire program: civil, electrical, and mechanical.

■ "A Faith for a Changing Time" was theme of first religious emphasis week at American University, November 17-19. Platform speaker: Westminster Theological Seminary professor of Old Testament, Lowell Hazzard.

■ Alfred P. Sloan Foundation has broadened its national scholarship program to include seven liberal arts institutions, including Methodist-related Albion College. Originally, program was confined to four technological schools.

■ DePauw University's 60-voice choir accepted invitations to sing in Europe during summer of 1956. Choir will be making first trip abroad for series of concerts in Scandinavia and Great Britain. Original request to appear at 1956 centennial of The Methodist Church in Scandinavia came from Bishop Odd Hagen, Stockholm, head of the Scandinavian conferences.

■ College of the Pacific music camp director launched his own plan for improving U.S.-Orient relations by trying to start a band in Borneo. Learning from Rev. Douglas P. Coole, principal of mission schools, that several hundred boys eager to form a band had a capable instructor ready to go to work but no musical instruments, he requested discarded but usable musical instruments to ship to high school at Sibu, province of Sarawak.

■ Ohio clubs, civic, school, and church groups searching for interesting programs are offered Baldwin-Wallace College resources. Reorganized Program Service makes available nearly 50 faculty members to present more than 100 topics, as well as special programs. Church choir workshops, lecture series, talks by students from foreign countries, and varied musical programs are available. Some are free, others call for payment of expenses incurred, honorariums, or fees established by individual speakers.

■ A majority of Nebraska Wesleyan University students believe

academic freedom in the United States is in danger today. A substantial number list "ignorance" as the principal threat. These opinions were expressed in a poll covering 619 members of the student body, conducted by *The Wesleyan*, weekly campus newspaper. Forty-seven per cent of the students polled agreed that academic freedom in this country is endangered; 32.8 per cent voted no; 18.7 per cent were undecided; 1.5 per cent did not vote. As to threats to academic freedom, 29 per cent chose "ignorance"; 14.6 per cent "liberalism or communism"; 12.8 per cent "suppression of ideas"; 10.6 per cent "fear"; 8.5 per cent "trend of the times"; 5.3 per cent "mccarthyism"; and 4.3 per cent "vested interests." A small group of 5.3 per cent voted that there is no real threat today.

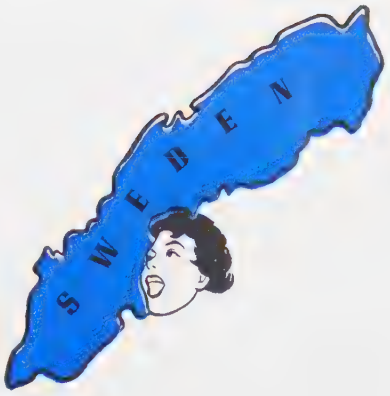
■ During American Education Week: Dickinson College was host to business and industrial leaders of Carlisle, Pennsylvania, at a luncheon. Seventy-five members of local Chamber of Commerce and Dickinson officials attended. Purpose: to further public understanding of problems of American educational system in a free society.

■ First annual Southern Methodist University-Dallas week officially set aside by Mayor R. L. Thornton to educate public on school and to show importance it plays in progress of city. Week spotlighted annual SMU Sustentation Fund Campaign, with Dallas businessmen pledging support to raise $300,000 for fund to balance SMU budget to "preclude need for tax dollars with their subsequent governmental strings attached." SMU students presented official flag for city to mayor, in appreciation of the city.

■ Colleges expand programs to meet today's needs: Greensboro College is training speech-correction teachers. Each will meet requirements for a certificate in special education from North Carolina State Department of Education: a start in meeting needs of children with defective speech.

■ Wesleyan College has inaugurated program in American culture and appointed Thomas F. Gossett, SMU graduate, to direct it. Program financed by endowment in name of William N. Banks, Wesleyan trustee. Purpose of gift: create in Wesleyan students a broad understanding of and a feeling for American tradition and all it implies.

■ Oklahoma City University is offering new degree in new building. To replace Technical Training School and expand industrial arts program, a College of Industrial Arts leading to a degree in the field has been established. Students take usual liberal arts academic work plus work in specialized fields.



■ Duke University has new graduate program to train students for guidance and counseling work in schools, child guidance clinics and other youth-serving agencies. Leading to master of arts degree in field of education, program centers on six new courses, including 150 hours practical counseling experience.

■ Students and leaders in Christian higher education have a deep concern about international life: Recognizing enlarging international responsibilities of United States, Hamline University students and others sought to make known significant developments and problems abroad and relation of this country thereto at thirteenth annual Institute of World Affairs. Sessions convened on Hamline campus, November 4-5.

■ International Week End at Willamette University—to make students more conscious of world affairs—sponsored by campus UNESCO and YWCA chapters, in cooperation with Salem, Oregon, chapter of Institute on Far East and World Affairs. Foreign students from University of Oregon, Oregon State College and Pacific University were guests.

■ Some religious leaders from Northeastern United States gathered at Boston University for a three-day seminar to consider moral implications of United States policy toward India. Group was addressed by John D. Jernegan, Deputy Assistant Secretary of State, Near Eastern Affairs, and

Chester Bowles, former U. S. Ambassador to India. Reports of participants in discussion panels were turned over for attention of State Department. Seminar Organizing Committee Chairman: Bryant Burkhard, director of sales research, Liberty Mutual Insurance Company.

Original proposer of conference

and committee member: Senator Ralph Flanders, Vermont. Organizing committee felt two needs existed: a deeper moral content in development of foreign policy, and more accurate information for church leaders concerning foreign policy.

■ The full-scale study of Methodist theological school needs ordered by the General Conference of 1952 is under way. Bishop Donald H. Tippett of the San Francisco Area, Dr. Charles T. Thrift, Jr., vice president of Florida Southern College, and Dr. Gerald O McCulloh, director of the Department of Theological Schools, have just completed a round of conferences in each of the ten schools.

The study is being made of the optimum size of our ten Methodist theological schools, the possible need for and desirable location of any new Methodist theological schools, and the possibility and wisdom of designating any present existing non-Methodist theological schools to receive Methodist sanction and support in training men for the Methodist ministry.

CELEBRATIONS

Nebraska Wesleyan University—Inauguration of A. Leland Forrest as twelfth chancellor, November 12. Among speakers: Willis M. Tate, Southern Methodist University's president; Gerald O. McCulloh, director, Division of Educational Institutions' Department of Theological Schools; Glenn R. Phillips, bishop, Denver Area; Bradshaw Mintener, assistant secretary of health, education, and welfare of the U. S.

Centenary Junior College—Dedication of William H. and May D. Taylor Memorial Library and John M. Reeves Student Union Building and Parents' Day made October 23 a big day for Hackettstown, New Jersey, school. Address given by Syracuse University's Chancellor William P. Tolley.

Southern Methodist University—Latest building completed in Southern Methodist University's expansion program, Joseph Wylie Fincher Memorial Building for School of Business Administration, dedicated November 4. Provided by will of Mrs. Fincher, bears name of late husband, a Houston, Texas, financier.

Baldwin-Wallace College—At Founders' Day, Ohio ballad singer and folklore authority, Harry L. Ridenour, honored by establishment of The Henry Lee Ridenour Collection of Folklore and Antiquities. Collection of books, prints, and periodicals will eventually number 2,000 volumes. Initial 100 volumes given by former students and friends of Mr. Ridenour in recognition of his contribution to Baldwin-Wallace as faculty member and English department head for 33 years.

TWO NEW RESIDENCE HALLS AND A DINING HALL FOR WOMEN ARE BEING ERECTED AT ALBION COLLEGE AS GIFTS OF THE KRESGE FOUNDATION. STUDYING PLANS FOR THE STRUCTURES ARE, LEFT TO RIGHT, W. W. WHITEHOUSE, PRESIDENT OF THE COLLEGE; STANLEY S. KRESGE, 1923 ALUMNUS OF ALBION AND PRESIDENT OF THE FOUNDATION; SEBASTIAN S. KRESGE, CHAIRMAN OF THE BOARD OF DIRECTORS OF S. S. KRESGE COMPANY; AND HOWARD C. LAWRENCE, PRESIDENT OF ALBION'S BOARD OF TRUSTEES

CELEBRATIONS

Mount Union College—Scene of homecoming and inaugural ceremonies, October 15-17. Activities included Carr Lecture on "Mission of the Christian College" by Thomas S. Kepler, professor of New Testament Language and Literature, Oberlin College Graduate School of Theology; and address at inaugural dinner by Hurst R. Anderson, president, American University. Special collection of etchings and drawings from Museum of Modern Art in New York City exhibited at dedication of new Rodman Playhouse and Crandall Art Studios, November 6.

Greensboro College—Founders and Benefactors—Homecoming Day, December 4, featured narration presenting cross section of campus activities—music, drama, religion, literature, art, and other phases. Guests visited recently completed Finch Memorial Chapel.

American University—First annual Methodist Day, October 11, for Washington Area ministers and wives. Address by Bishop G. Bromley Oxnam on 1954 World Council of Churches meeting. Also discussion of "The American University and the Future."

Martin College—Inauguration of President J. Fort Fowler, December 3, First Methodist Church, Pulaski, Tennessee. Participants included Bishop Roy H. Short, Nashville Area, and John O. Gross, executive secretary, Division of Educational Institutions.

DePauw University—Old Gold Day, October 23, highlighted by groundbreaking for new million dollar library, first building constructed through current Greater DePauw Program. Ceremony just two years after kick off of development program at inauguration of President Russell J. Humbert Old Gold Day 1952.

Kendall College—Founders' Day dinner November 12 was kick off for drive to raise $50,000 for current expenses, with Kenneth I. Brown, executive director, Danforth Foundation, speaker.

Dickinson College—Groundbreaking ceremonies for residence hall launched $2,000,000 improvement program calling for three new buildings. Future planning includes new science building and student activities center.

Personals

Elected: Peter M. Murray, as president of Medical Society of New York County. Director of Obstetrics and Gynecology, Sydenham Hospital, he is first Negro to head a component County Society in American Medical Association. In 1952 named most distinguished alumnus of Dillard University.

D. Arthur Zook, to presidency of Kansas Wesleyan University. Now administrative assistant at Drew University, he assumes Kansas work February 1.

David Frederick Wertz, as president of Lycoming College, effective July 1. He is superintendent, Williamsport District, Central Pennsylvania Conference.

Reinhardt College President J. R. Burgess, Jr., as president of Georgia Association of Junior Colleges.

Harold A. White, Baldwin-Wallace College graduate and former staff member, to presidency of 22,000-member North Eastern Ohio Teachers Association. Now superintendent of Medina County schools.

Accepted: William Zeckendorf, membership on American University's Business Advisory Committee, composed of 35 business executives who are helping the university establish first school of business administration in nation's capital. Is president of Webb and Knapp of New York, which is presently engaged in $250 million of construction from coast to coast.

Delivered: Slover Lecture at Southwestern University, December, 1954, by George Arthur Buttrick. Minister at Madison Avenue Presbyterian Church, New York, since 1927, he assumed duties January 1 as college preacher at Memorial Church, Harvard University, and professor in the college and divinity school.

Named: Ernest C. Colwell and Boisfeuillet Jones, vice presidents at Emory University. Former president of University of Chicago and dean of faculties at Emory, Dr. Colwell will continue to serve in the latter capacity. Mr. Jones will also be administrator of health services. Both are Emory alumni.

Raymond J. Walsh, New York, vice president of Wesleyan University Press. Will also be chairman of department of school services and publications, which publishes textbooks, graded weekly newspapers and periodicals for elementary and secondary school use. Senior associate in management consulting firm of Booz, Allen and Hamilton since 1950, served last year as chairman of Wesleyan's Development Program.

Jack R. Miller, Jr., as administrative counselor in new administrative program. Traditional policy of listing dean of men and dean of women dropped. Now all student personnel work is under direction of professionally trained counselor, with resident counselors in each living unit on campus.

Elvin Clay Myers, first executive director of the Methodist Foundation for Higher Education in Pennsylvania. Pastor, Bloomsburg, Pennsylvania, Methodist Church, 1947-54; superintendent, Williamsport District, 1941-47.

Died: Clarence C. Klein, Pittsburgh, Pennsylvania, who was to assume presidency of Adrian College September 1, 1954, August 22, Boston, Massachusetts. Became ill on return flight from Europe.

Released: Edmund H. Babbitt, from Albion College appointment, to continue as acting president of Adrian College.

Voted: J. Edgar Washabaugh, president, Board of Trustees, Centenary Junior College. Is publishing agent of The Methodist Church with headquarters in New York.

Appointed: John B. Horton, Lindsey Wilson College presidency. Had been pastor, State Street Methodist Church, Bowling Green, Kentucky, for four years. Succeeded Victor P. Henry, pastor, Bennett Memorial Church, Henderson, Kentucky, who resigned after twelve years as head of the Columbia school.

Harry J. Smith as acting president of Baldwin-Wallace College. A faculty member there since 1930, he has been vice president since 1946. Former president John L. Knight now pastor, Trinity Methodist Church, Columbus, Ohio.

Walter G. Muelder and Albert Morris, as Boston University lecturers for 1954-55. Rare honor, made upon nomination by fellow faculty members, says President Harold C. Case. Dr. Muelder is dean of school of theology; Dr. Morris, professor of sociology and anthropology.

James Robert Regan, to direct Methodist student work in North Carolina. Formerly associate pastor, Hay Street Church, Fayetteville; succeeds Harold Hipps, Greensboro, recently resigned because of pressure of staff duties at West Market Street Church.

Honored: Gilbert P. Cook, Sr., Canton, Mississippi, as Millsaps College's outstanding alumnus, because of his service to church, community, and college. He was graduated in 1908.

Serving: Linda Bacon and Madelon Botma, Albion College seniors, as officers in Student YWCA work. Miss Bacon, Flint, Michigan, as national chairman, National Student Council of YM and YW; Miss Botma, Grand Rapids, as Michigan State's chairman of Student YWCA.

So They Say

"The Christian church confronts serious challenges on many frontiers. But in America, at present, the two communities in which Christian faith is most directly and critically challenged by hostile forces are the community of industrial labor and the college campus. It is almost impossible to exaggerate the importance of either one. However, if we must choose, we shall be compelled to say that in the long run the faith that wins the college and university will win the mind and heart of America."

—Dr. Harold DeWolf
Professor of Systematic Theology
Boston University
Speaking at Methodist Student Workers Seminar.

"Every great religious awakening has been a revolt against neglect by authority. Men get tired of being regarded as unimportant. When the Gospel calls them to an activity which is deemed significant, they claim their heritage and the new revival is born."

—Bishop Gerald Kennedy, Los Angeles Area, Lyman Beecher Lecture, Yale Divinity School.

"The Gospel carries the good news of obligation. It rescues men from their isolationism and their unrelatedness, and makes them realize that they belong to a mighty fellowship of the past. It is also ennobling to recognize that we are obligated to pay our debt through service to the future. Jesus has set us the perfect example of one who accepted the obligation and responsibility to do the will of God wherever it might lead him. It is this acceptance of an obligation to people who had proved worthy of no sacrifice on His part that humbles the pride of all men who accept Him as Savior."

—Bishop Gerald Kennedy, Los Angeles Area, Lyman Beecher Lecture, Yale Divinity School.

". . . the healthy educational community achieves its stature by preserving differences in disciplines and viewpoints found whenever true scholars from a broad range of human learning unite their efforts to train tomorrow's leaders."

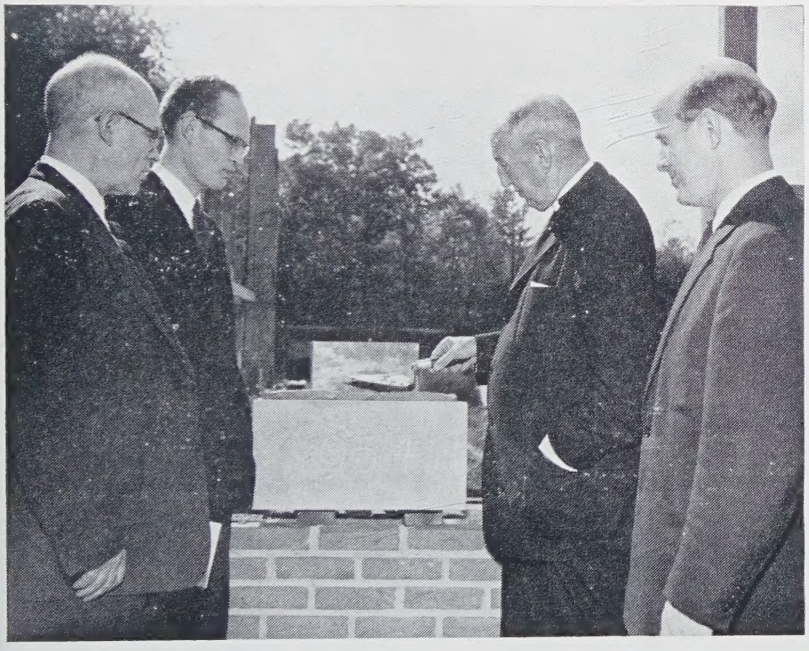
—President Harold C. Case at annual Dinner Assembly of Boston University Trustees, Faculties, and Administrative Staff.

"Higher education should give much more attention to the rising tides of concern for liberal education on the part of physical scientists, businessmen, industrialists, and professional leaders and should plan to capitalize on this trend by a creative approach to higher education.

"Regarding this new atmosphere Clarence B. Randall (in *Freedom's Faith*) says

> The weakness of technical education as a preparation for a business career . . . . when it is not balanced by participation in liberal disciplines, is that it leaves in the mind of the student the impression that all problems are quantitative,

FIRST HOME OF EMORY UNIVERSITY SCHOOL OF MEDICINE, CHARTERED AS ATLANTA MEDICAL COLLEGE IN 1854. ALUMNI RECENTLY CELEBRATED ITS 100TH ANNIVERSARY



BISHOP FREDERICK B. NEWELL, NEW YORK AREA, PARTICIPATED IN LAYING THE CORNERSTONE FOR DREW UNIVERSITY'S NEW $580,000 APARTMENT DORMITORY FOR THEOLOGICAL STUDENTS. LEFT TO RIGHT ARE: PRESIDENT FRED G. HOLLOWAY OF DREW; DEAN BERNHARD W. ANDERSON, DREW THEOLOGICAL SEMINARY; BISHOP NEWELL; AND THE REV. HARRY M. TAYLOR, CHAIRMAN OF THE AREA COMMITTEE FOR THE NEW BUILDING. CONTRIBUTIONS FROM 964 METHODIST CHURCHES IN TROY, NEW YORK, NEW YORK EAST, AND NEWARK CONFERENCES MADE PROJECT POSSIBLE.

and that a solution will appear as soon as all the facts have been collected and the correct mathematical formula evolved. Would life were that simple! Unhappily, the mysteries of human behavior from which come our most complex modern problems do not lend themselves to quantitative analysis, and there is no mental slide rule which can be distributed as a substitute for straight thinking."

—President Harold C. Case at annual Dinner Assembly of Boston University Trustees, Faculties, and Administrative Staff.

"If we are to devote education to the human welfare, we can do nothing greater for this generation of your people than to re-emphasize the dignity of the human spirit, the right and the responsibility of free and creative exploration, and the responsibility of one to seek not security but opportunity."

—Chancellor A. Leland Forrest at 1954 Nebraska Wesleyan University Preschool Workshop.

"The peculiar genius of the Christian liberal arts college which stamps this type of school as an entity in the educational world, rests with its emphasis on the education of the 'whole man.' . . . As to the question of the 'whole person,' this requires adequate emphasis upon learning in the various disciplines. It includes encouragement of social participation, for man does not live in solitariness, but in society. It includes the proper emphasis upon intercollegiate athletics with the insistence that scholarship be given proper attention. It includes an emphasis on religious life and spiritual values with a conviction that there is a meaning, purpose and plan behind this universe. And it includes an insistance again that young people learn to appreciate and understand our American institutions, that they learn to function as effective citizens, and that they remember that they are persons first, then lawyers, doctors or whatever fields of service they enter."

—A. Leland Forrest, recently inaugurated as twelfth chancellor of Nebraska Wesleyan University.

"The overriding danger in this country is that in our sincere desire to prevent encroachment by the religious into the civil sphere, we relegate religion to the hazy outer fringes of life, and deny ourselves the benefits that religion can confer in the public domain. . . . The condemnation of religion to a Sunday exile in the holy name of separation of Church and State can never fit the role of a

dynamic religion or the functioning of moral politics."

—Jerome G. Kerwin, University of Chicago professor of political science.

"As a son of God, man is encompassed in a brotherhood that includes his fellow men. The extent to which brotherhood is the rule among men is the extent of the fulfillment of the democratic hope. . . . . In the Judeo-Christian ethic there is reverence for life as the creation and the gift of God. Even though our century is a brutal one, the goal continues to be the preservation of life under conditions that will permit its unfolding fully according to the design of the Creator."

—Eugene Youngert, superintendent of Oak Park-River Forest High School.

"The power of the human soul is more powerful than the atom —the human soul controls the atom."

—Ned Linegar, executive secretary, Student Young Men's Christian Association for Texas, Oklahoma, Arkansas, and Louisiana, at Southwestern University Chapel Service.

Garrett President Elected

Dr. Dwight E. Loder has been elected president of Garrett Biblical Institute, Evanston, Illinois, to succeed Dr. Horace G. Smith who retired in 1953. Dr. Loder will assume his duties at Garrett when a successor has been appointed to the Hennepin Avenue Methodist Church, Minneapolis, Minnesota.

A native of Nebraska, the president-elect of Garrett received his theological education at Boston University School of Theology, where he was graduated in 1939. Since then he has served Methodist pastorates at North Towanda and Blossburg, Pa., and as a member of the staff at Hennepin Avenue Church from 1947 until the present.

Dr. Otto J. Baab, Professor of Old Testament, has been acting president since the retirement of President Smith.

Methodism's Own Theological Schools

Enrolments in the ten theological schools of The Methodist Church reached an all-time high at the beginning of the present academic year. Comparative figures for the past three years as reported for the autumn term are as follows:

	1952	1953	1954
Boston	341	351	369
Candler (Emory)	397	399	415
Drew	286	325	402
Duke	246	228	249
Gammon	46	57	67
Garrett	434	431	413
Iliff	129	129	134
Perkins (S.M.U.)	370	369	392
U.S.C. School of Religion	156	170	177
Westminster	150	147	138
TOTAL	2,555	2,606	2,756

Dr. Bernard W. Anderson began his work as dean of Drew Theological Seminary in the summer prior to the opening of the school year. As successor to the late Dean Clarence Tucker Craig, Dean Anderson brings to Drew a continuing interest and competence in the field of Biblical Theology. He is teaching Old Testament and Biblical Theology as well as carrying the administrative responsibility for the seminary.

Theological School Degrees Awarded in 1953-54 Academic Year

Boston	STB	77	STM	14	MRE	4	Th.D.	4	MA**		Ph.D.**	
Candler (Emory)*	BD	142	Th.M	3	MRE	16			MA	2		
Drew	BD	88	STM	9					MA	3	Ph.D.	3
Duke	BD	71			MRE	1			MA	1	Ph.D	4
Gammon	BD	14										
Garrett	BD	90							MA	22		
Iliff	Th.M.	28			MRE	5	Th.D	1				
Perkins	BD	119			MRE	4			MA	1		
U.S.C.	Th.M	5					Th.D.	1	MA	3	Ph.D.	3
Westminster	STB	41										
Total		675		26		30		6		32		10

* August 1953-June 1954.
** Information lacking.

An inquiry to 98 non-Methodist theological schools in the United States and Canada shows that 83 such seminaries graduated 185 Methodist men in 1953-54.